



*Allahu Akbar,  
and the Molotov  
Writes Its  
Message*

**Inspire Guidelines**

**From attack the hero**

**Muhammad Šabrī Sulaymān**

—may Allah liberate him

SUMMER 2025 | 1447

**INSPIRE GUIDE**



## Attack the hero Muhammad Ṣabrī

Sunday\ June 2\ 2025

A spark was lit—And the global butcher was seized with panic. Not, of course, because a Muslim nation was being annihilated and burned—But because an act had broken free from the scripted narrative. Because an unfamiliar voice—a Muslim—Chose to write with the blaze of his own hand what pens had failed to write.

At high noon on a day tinged with tension in Boulder, Colorado, on Sunday, June 2, 2025, at the intersection of Pearl Street and 13th, while Jewish crowds chanted and waved banners demanding the release of hostages held by their Zionist entity, a man stepped forward—wearing an orange vest, a pesticide sprayer strapped to his back, primitive Molotov cocktails in his hand, and in his heart—something far greater than fire.

It wasn't a cinematic scene—it was real pain, exploding among them and before all their eyes... He sprayed the fuel and threw

the bottles into the crowd.

He shouted:

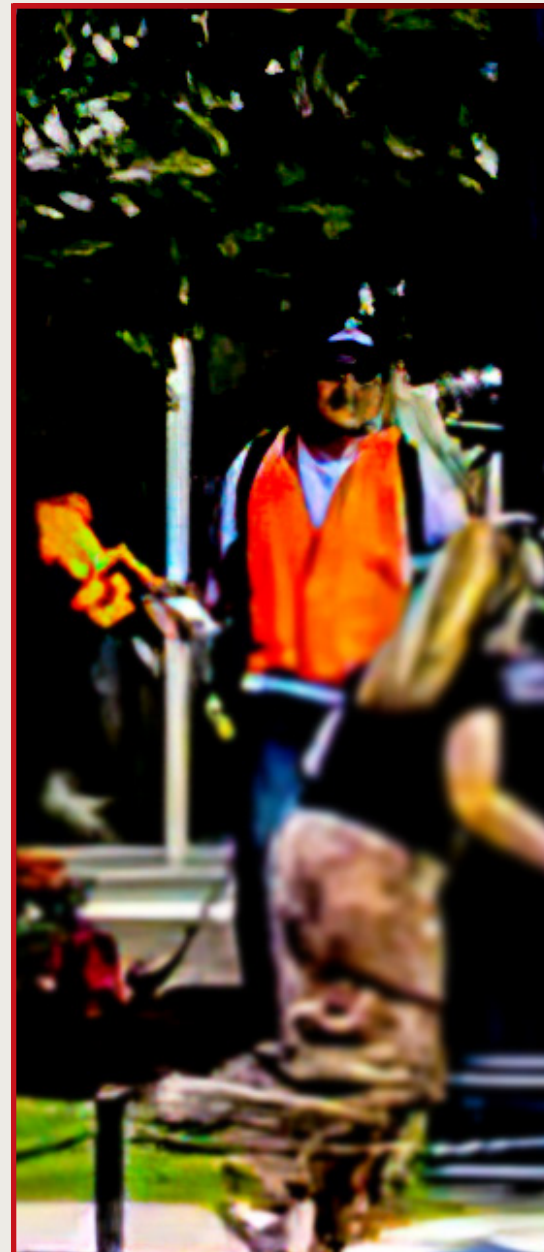
**"Allahu Akbar"!**

**"This is for Palestine"!**

**"We must eliminate Zion-ism"!**

**"How many children have you killed in Gaza"?**

They cried out in sheer terror, while he cried out in resolute defiance.





Those bottles were the only available proclamation for the heroic mujāhid, the brave Muḥammad Ṣabrī Sulaymān—may Allah liberate him. A muḥājir without a weapon, yet he carried the memory of an entire ummah, the accumulated anguish of generations, and a global silence that had lingered far longer than all the wars combined.

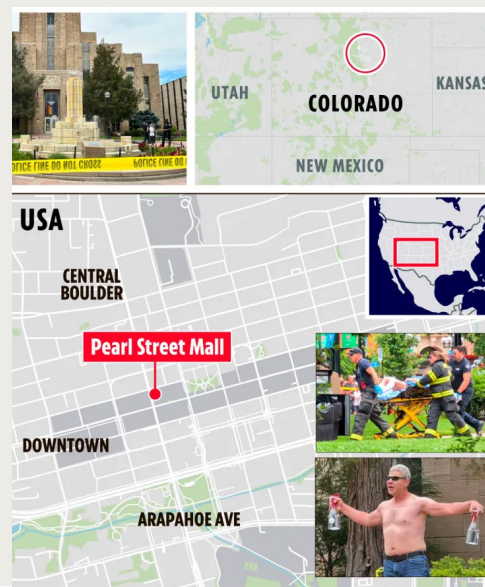
Thus, the hero Muḥammad chose to speak in a language America does not like: the language of unlicensed fury, and a suffocating sorrow that found no expression but in jihād fī sabīl Allāh.

The attack targeted part of a weekly rally organized by the group **(Run for Their Lives)**, which seeks to shed light on the issue of hostages held by the Zionist entity in Gaza—while keeping the suffering of Muslims cloaked in darkness. Yet the blood of Muslims, which they had trampled with impunity, ignited and erupted, woun-

ding twelve from among the Zionists, including—according to their claims—a survivor of the Holocaust.

The operation carried out by the hero Muḥammad revealed a deeper reality: a global hypocrisy that hides behind the façade of “peace,” and a blatant double standard in distinguishing between victim and aggressor.

A man who spent an entire year planning an act that would awaken the conscience of Muslims—and the world—about a people under siege, being annihilated and imprisoned, while the festivals of the Zionist entity are celebrated atop the remnants of their blood.



# The hero Muḥammad attempted to acquire a rifle

but estrangement left him with nothing but a Molotov cocktail. And what wonder is there in that—when the lands of the Muslims could no longer contain the inferno of injustice, it was the hand of the heroic mujāhid that spoke with what the “State of Evil” could not bear to hear.

**Who incited this man?!**

**Who heaped sorrow upon sorrow in his heart?!**

**Who transformed his valor into a mere administrative case tossed between immigration departments?!**

**Who has been killing children in Gaza for seventy-five years, and then dares to weep when an elderly person is injured in Colorado?!**





What kind of “civilization” is this, one that dances upon our blood—then prosecutes us if we engage in jihād fī sabīl Allāh, or even if we merely cry out in anguish?!

## What kind of world is this?! What kind of intellect?! What kind of justice?!

Western media expresses solidarity with the “hostages” of the Zionist entity, while not a single voice is raised for the thousands of Muslim prisoners entering their twentieth year behind bars. And what monstrous bars they were!

In their worldview of the disbelieving West and within their unjust legal order: the Muslim prisoner is a number, while the Jewish prisoner is a symbol.

The resisting mujāhid is labeled a terrorist, while the occupier is presented as having a “historical right.” Al-Masjid al-Aqṣā is designated a “disputed zone,” while settlements are described as “realities to be accepted”.

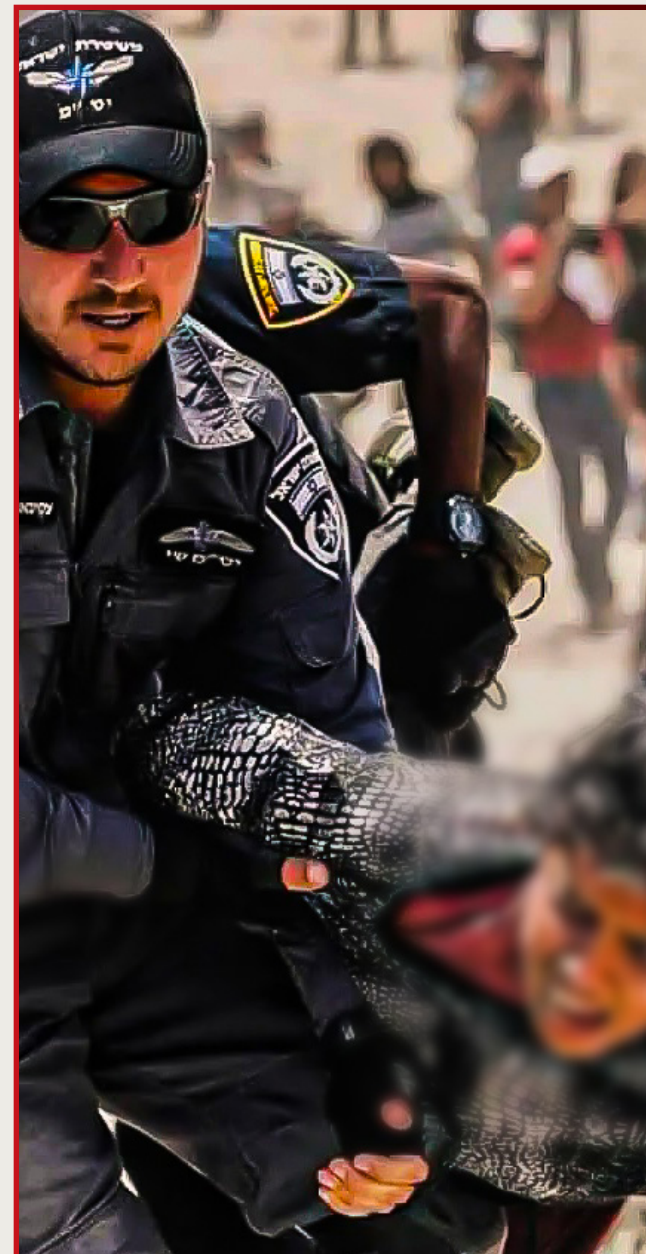
It is America’s own unjust “law”—a brutality that has exceeded even the law of the jungle.

Under American law, the strong consumes the weak, and the weak—when torn into pieces before the cameras—has no right to cry out or show pain.

The State of Evil, America, along with its hired media, does not want the victim to create a scene of blood and

chaos that might disrupt the comfort of its politicians.

With shameless arrogance, it reproduces a familiar metaphorical narrative—one that strips the event of its religious, historical, and political dimensions, and reassembles it within a tired colonial binary: the ‘innocent Western victim’ versus the ‘Muslim terrorist aggressor’.



The narratives perpetuated by Western media reflect a deeply entrenched epistemological paradigm—one that reorders not just the Muslim diaspora but the world itself, according to a distorted moral calculus: Western pain is sanctified, while the suffering of others is erased from recognition. Even the right to jihād and self-defense is denied to them.

Today, they are stunned by the flames—Yet they continue to ignore the roots.

They rush to count the wounded, to compile charges, to compare ages—But no one counts the missing children in the schools of Jabalia.

No one records the names of families erased from the registry of existence in Rafah.

No one writes of the faces of the shuhadā, dissolved on (**CNN**) screens, that stirred no conscience.

And so, the heroic mujāhid Muḥammad Ṣabrī Sulaymān—may Allah free him from captivity—ignited, not merely in fire, but in protest and purpose.

He burned with the voice of a silenced ummah, declaring:

**”You have been burning us for decades... and this is the first time we respond in a way that resembles you”.**



Blood was spilled on an American street—And suddenly, the media was mobilized, Politicians rushed to condemn, And the voice of unjust law rang out.

But tell us—

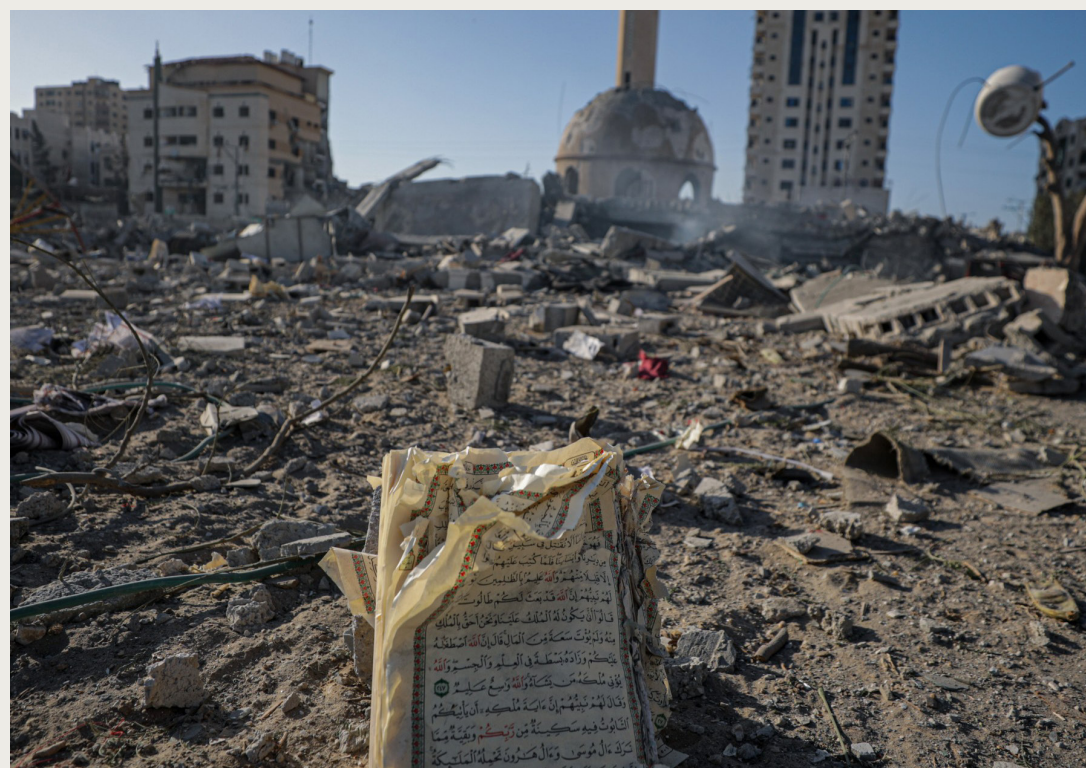
**Since when has death unsettled you?!**

**Since when has the shedding of blood stirred your moral conscience?!**

**Where was your humanity when the blood waterfalls flowed in Gaza, and**

**continue to flow?!**

**Where were your laws when tents were bombed, hospitals demolished, and mosques turned into open graves?!**



# The hero Muḥammad

did not do more than what you have long done—he did far less.

Less than your bombs that tear apart children in Khan Younis.

Less than your missiles that turn weddings in Yemen into mass graves.

Less than your drones that annihilate entire families in Afghanistan, Iraq, and Yemen—only to dismiss them as “collateral damage.”

The hero Muḥammad did not set himself on fire—He set the enemy ablaze.

He turned the flame into a message, declaring to America:

“This is the work of your own hands.”

He shouted it from within the fire:

Allāhu Akbar

“Liberation of Palestine”

“Zionism must be eradicated”

He did not speak with the tongue of a preacher—But with the tongue of a mujāhid fī sabīl Allāh.



# The United States is the number **One enemy** of **Muslims**

the direct party to the crimes, and the one that has committed the most horrific massacres against our Muslim ummah. It is the one that covers up genocide.

It is the one that exports weapons and blocks medicine.

It is the one that calls the killer an ally, and the victim a threat to security.

And then it expects the sons of this ummah to remain silent—to applaud its crooked democracy while watching images of dismembered children.

Muḥammad Ṣabrī Sulaymān did not come out of nowhere. **He came from a map that drips with tears and blood**, From a homeland besieged by bombing and destruction, From a religion being systematically distorted, From peoples whose dignity has

been stripped away—gradually, through betrayal, deceit, and calculated schemes.

**He is a message to the submissive—A call to uprising.**

A fire ignited in Boulder, But its flame rose from the burning ashes of Jenin, Gaza, and Nablus.

The hero Muḥammad  
Was an ordinary man  
Who joined the ranks of the lone mujāhid

When he found himself alone in a land,  
That legalizes occupation and criminalizes the victim.

It was the crimes of the United States that incited the heroic mujāhid Muḥammad — may Allah free him.







Then came the politicians, scrambling to label him “insane”, **And the unjust judiciary charged him with 118 counts.**

**But what about you?**

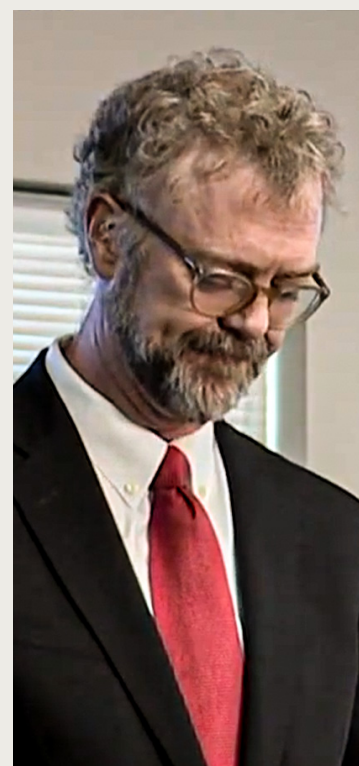
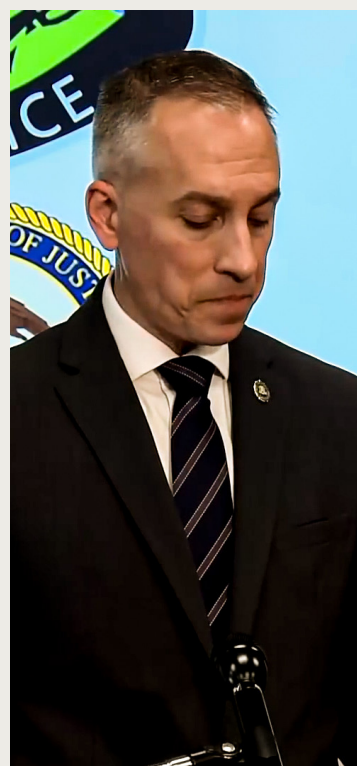
How many charges will the mothers of Gaza bring against you?

And how will the infant—born beneath the rubble and slain on the day of his birth—stand in judgment over you?

How many years will future generations sentence those

Who empowered the killers, And denied Muslims—No, denied humanity itself—the right to breathe?

**The true motive behind this attack is America's crimes.**





It is a reflection of an ummah bombed night after night, While not a single leaf trembles in the capitals of the West.

A reflection of hundreds of burned children in Gaza... A reflection of minarets leveled to the ground, Of mothers carrying their children's body parts in plastic bags, Of a savage legal order that raises the banner of "humanity"—So long as the human is not Muslim.

What happened in Boulder  
Was a great blaze—Erupting in the face of its master.

You— the U.S. government—You are the ones who created this scene. You are the ones who gave the occupation more than \$300 billion in military aid—Support that was unconditional and without limits.

You are the ones who blocked ceasefire resolutions, And engineered the bombs that buried entire families alive.

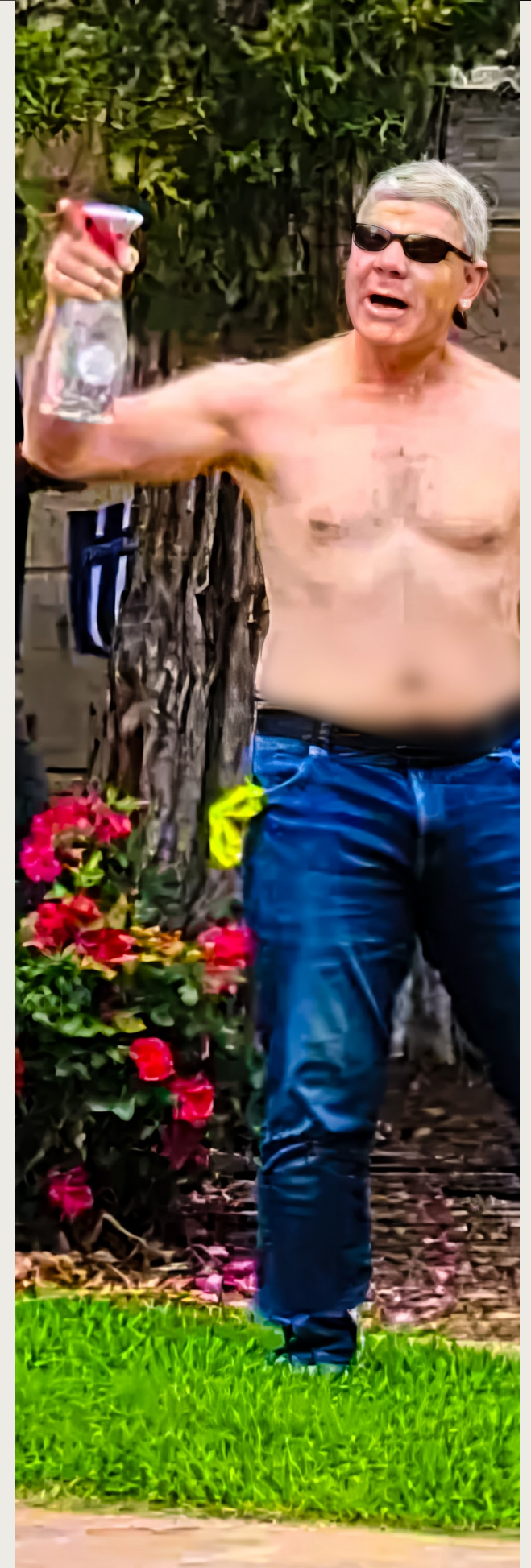
You are the ones who fueled this fire—Only to feign fear when it spiraled beyond your control. And now, you stand in judgment of

the heroic mujāhid Muḥammad—may Allah free him—Labeling him “insane”, “a terrorist”, “a threat”.

But tell us—Who is the real terrorist?

The one who hurled a Molotov cocktail, Or the one who rains white phosphorus on civilians? The one who shouted, “How many children have you killed”?

Or the one who remained silent while an entire people was strangled under siege—And entire nations were set ablaze in the name of “freedom”?







# The Boulder attack was a spark—Not the end of the story.

But a flashpoint that hastened the unraveling of America's grotesque façade.

It laid bare your role—You, who parade your crooked democracy, While decorating war criminals with honors. It exposed your media—The same media that calls the flames in Boulder “terrorism”, Yet labels the flames in Gaza a “legitimate response”.

In Boulder, it wasn't just a Molotov that ignited—It was the edifice of hypocrisy that went up in flames.

And yet, the voice that ought to have been the first to cry out was absent. This time, the one missing was not a treacherous government, Nor a Taghuti regimes that rule by other than what Allah has revealed—But the Muslim community in America.

A community that—by size and influence—ranks among the largest and most prominent Muslim communities in the Western world. Yet in moments of decisive truth, it shrinks into silence, Retreats to the margins, fears confrontation, And hesitates to call things by their proper sharī names.

The Muslim community in America—With what has been revealed to it of divine commands, And with all it possesses of platforms, tools, pulpits, mosques, and research institutions—Is no longer excused for standing back from the ranks of the mujāhidīn and the fighters fī sabīl Allāh, Nor justified in adopting a cautious tone,

A discourse that trembles before every political shadow, And prefers safety over **shahādah fī sabīl Allāh**.

The Islamic presence in America is not that of a passing refugee, Nor an isolated margin—But a community of demographic, economic, and cultural weight.

Yet in decisive moments, it often appears like a body without a heart.

The bitter irony is this: Those accused of “incitement” or demonized for a legitimate jihādī act, Find themselves abandoned—With no shield to protect them from the tsunami of Zionist media, And no discourse to clarify that their anger has roots, That the fire did not ignite from emptiness.



That occupation is a crime, That imprisonment is a crime, And that one who fights fī sabīl Allāh, who resists, who rages with dignity, Cannot be reduced to a dehumanized image stripped of its moral and historical context?

**How has the voice of the Qur'an vanished from the frontlines?!!**

**How have the verses of combat fallen silent in an age of killing?!!**

How have the divine laws of jihād faded—precisely when the fires of oppression rage?!!

**Allah Almighty says:**  
﴿Permission [to fight] has been granted to those who are fought against, because they have been wronged﴾

(Surat al-Hajj 22:39)

Where are those for whom permission was granted?!!

Where are the wronged?!!  
Has the oppressor come to walk tall—While the oppressed stands exposed, back laid bare?!!

**Allah Almighty says:**  
﴿So fight in the way of Allah—you are not held responsible except for yourself—and urge the believers to fight as well﴾. (Surat al-Nisā' 4:84)

**And so our Prophet Muḥammad ﷺ stood, carrying this religion on his back—on behalf of the entire Muslim ummah.**

Just as today, we carry the tragedies of Gaza, The minarets of Jerusalem, And the corpses of infants—Upon the shoulders of the few remaining sincere mujāhidīn:

Like Niḍāl Ḥasan, 'Umar al-Fārūq, Ramzī Yūsuf, Muḥammad al-Shamrānī, And most recently, Muḥammad Ṣabrī Su-



laymān.

Has the general body of the ummah chosen safety over sacrifice?!!

Sold its arms and its cause to the criminal for a meager price?!!

And thrown its tongue into the

pocket of the ruler?!!  
**Stand still, O Muslim, and reflect:**

If the corpses of children do not enrage you, If the bombing of mosques and the storming of al-Aqṣā do not stir your heart—Then when will you be moved?!!

If the verses of jihād do not ring in your ears, then reflect on them again and understand what Allah intends from them.

**Our Prophet Muḥammad ﷺ stated it plainly to the captives of Banū Qurayẓah, after they had betrayed the covenant:**

"What do you think I shall do with you"?!!

And he did not say it to apologize—But to bring them to account through the justice of Islam.

Have we truly come to this—That we now apologize for every act of jihād?!

That we tremble before

every courageous word? That we denounce the victim for daring to raise a weapon in defense of their own life?!!

We are a nation that only dies—When it disavows the blood of its martyrs. And we are only humiliated—When we choose passivity and abandon jihād.

And we are only defeated—When we surrender the banner of truth into the hands of our enemies.

To all Muslims living in the West—especially those in America—This is a dāwah to rise from the death of humiliation, To enter the life of jihād fī sabīl Allāh, To return the revealed texts to their rightful station, And to revive the divine revelation in the face of the State of Evil—America—Not to abandon it in the cold isolation of mosques.



# This is a cry: Stand. Rise. Do not weaken. Fight.

Do not sell your dīn to the murderer in exchange for the price of disgrace.

For jihād fī sabīl Allāh is a farḍ'ayn—Its obligation is not nullified by borders, Nor extinguished by calamities.

**Jihād is not a marginal note in the books of fiqh, Nor a fleeting slogan raised in emotional outbursts—It is a permanent obligation decreed by Allāh, Prescribed upon this ummah, So that it may be a witness over mankind, And carry this dīn just as our Prophet Muḥammad ﷺ carried it—In the hour of hardship and in the hour of victory.**

*﴿Fighting has been prescribed for you, though it is hateful to you. But it may be that you hate a thing while it is good for you﴾. (Surat al-Baqarah 2:216)*



This āyah was revealed to declare that qitāl, no matter how heavy or difficult, is a gateway to life and salvation—when all other doors are shut.

**And the Prophet ﷺ—the truthful and trustworthy—said regarding the pinnacle of this dīn:**

**“The head of the matter is Islam, its pillar is ṣalāh, and the peak of its hump is jihād fī sabīl Allāh”.**

So what kind of ummah is this—That upholds ṣalāh, yet allows the peak of its dīn to collapse?!

And what kind of Muslim is he—Who weeps in the miḥrāb, But whose heart does not tremble When mosques are set ablaze and worshipers are slaughtered in their ṣalāh?!

## O Muslims... Jihād is not savagery.

It is a divine system designed to restore the balance of justice on earth—When all other measures have failed. It is the first remedy, When international resolutions become tools for legitimizing genocide.



And when swords are raised against us, and we are attacked, Then jihād becomes inevitable—unavoidable.

Let the blade do the speaking when justice is drowned, For only the sword can turn the balance around.

*Allah Almighty says:*

﴿Indeed, Allah has purchased from the believers their lives and their wealth in exchange for Jannah. They fight in the cause of Allah, and they kill and are killed﴾.

(Surat al-Tawbah 9:111)

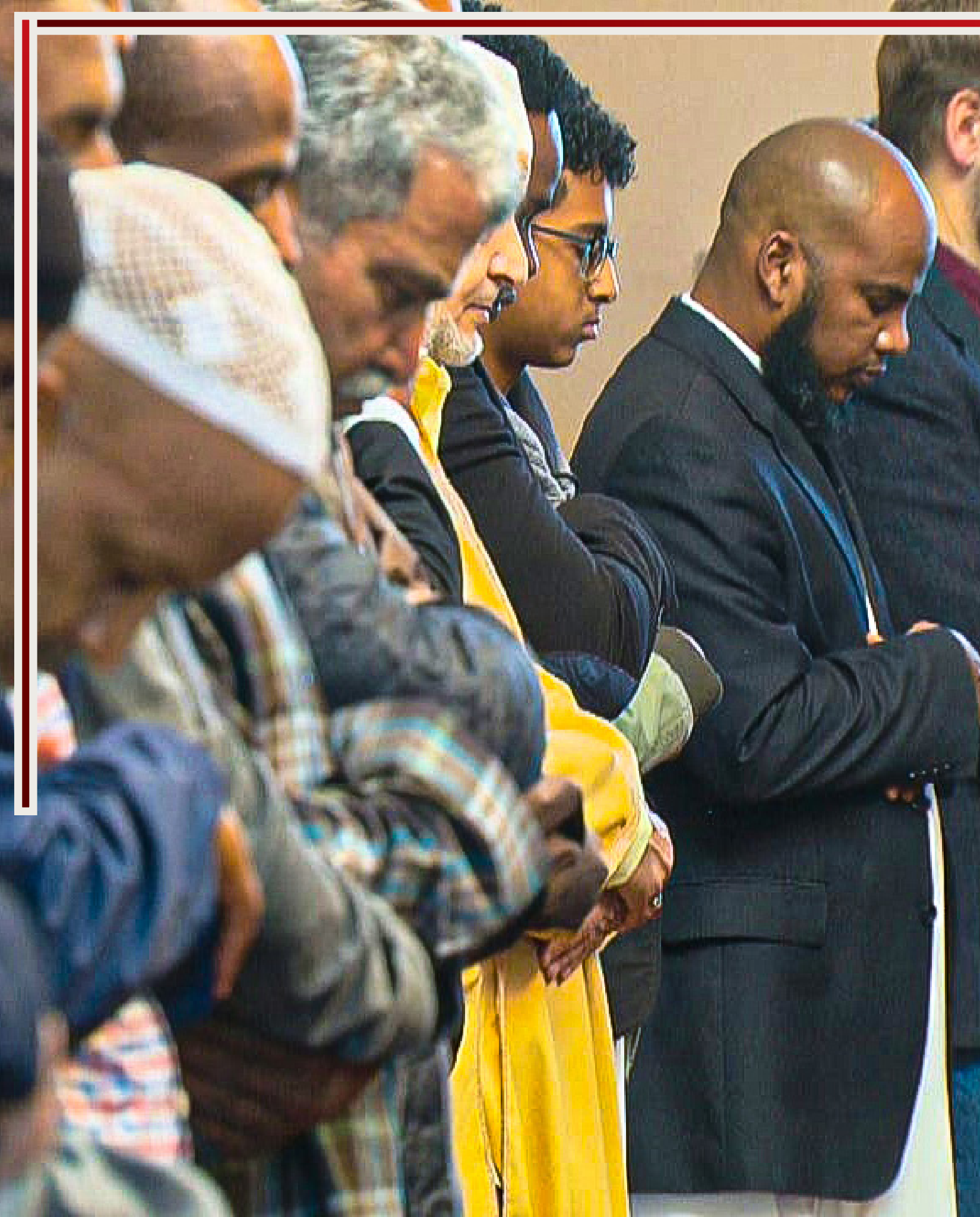
So after this sacred transaction—  
Do we still fear the cost?!

**After Allah has offered us Jannah, In exchange for spilled blood and trampled dignity—  
Shall we retreat behind the walls of false security?!**

O Ummah of Islam, know that jihād is not an act of aggression as they portray it—It is the first and final line of defense for an Islamic







ummah whose lands are violated, Whose honor is assaulted, Whose cities and children are exterminated before our very eyes.

So write in your papers, Speak in your gatherings,  
And teach your children that—

# Jihād is a fard‘ayn—

It is not nullified by the treachery of rulers, Nor erased by the deception of screens, Nor suspended by laws written by the Zionist entity in the White House.

And in the attack of the heroic mujāhid Muḥammad Ṣabrī Sulaymān, There are guiding points for the Muslims and the brave mujāhidīn in the West:



## Inspire Guide 10:

Sunday, June 2, 2025

**1** The hero, Mohammed Suleiman, attempted to purchase a weapon and was planning a mass shooting, but he could not do so due to his illegal immigration status under U.S. law. It is important to note here that an individual mujāhid can buy an unlicensed weapon in America through **"Black Friday"**. All one needs to do is look for ways to obtain ghost guns by purchasing ready-made parts and then assembling and installing them manually, as this method has two advantages: **The first advantage is that oversight is less and the means of obtaining them are easier.**

**The second advantage is that the weapon will be without a serial number.**

Let the weapon be a machine gun. If you find any obstacles in this regard, try purchasing the weapon through the black market, as well as through free sales offers, online advertisements, and other means, as this market is outside the scope of the system. The point is that weapons are widely available in America, with more than 390 million firearms. There is no-

thing easier than obtaining a weapon in America. Therefore, don't start throwing Molotov cocktails, stabbing, or running over people until you have found a weapon and used it in your operation.



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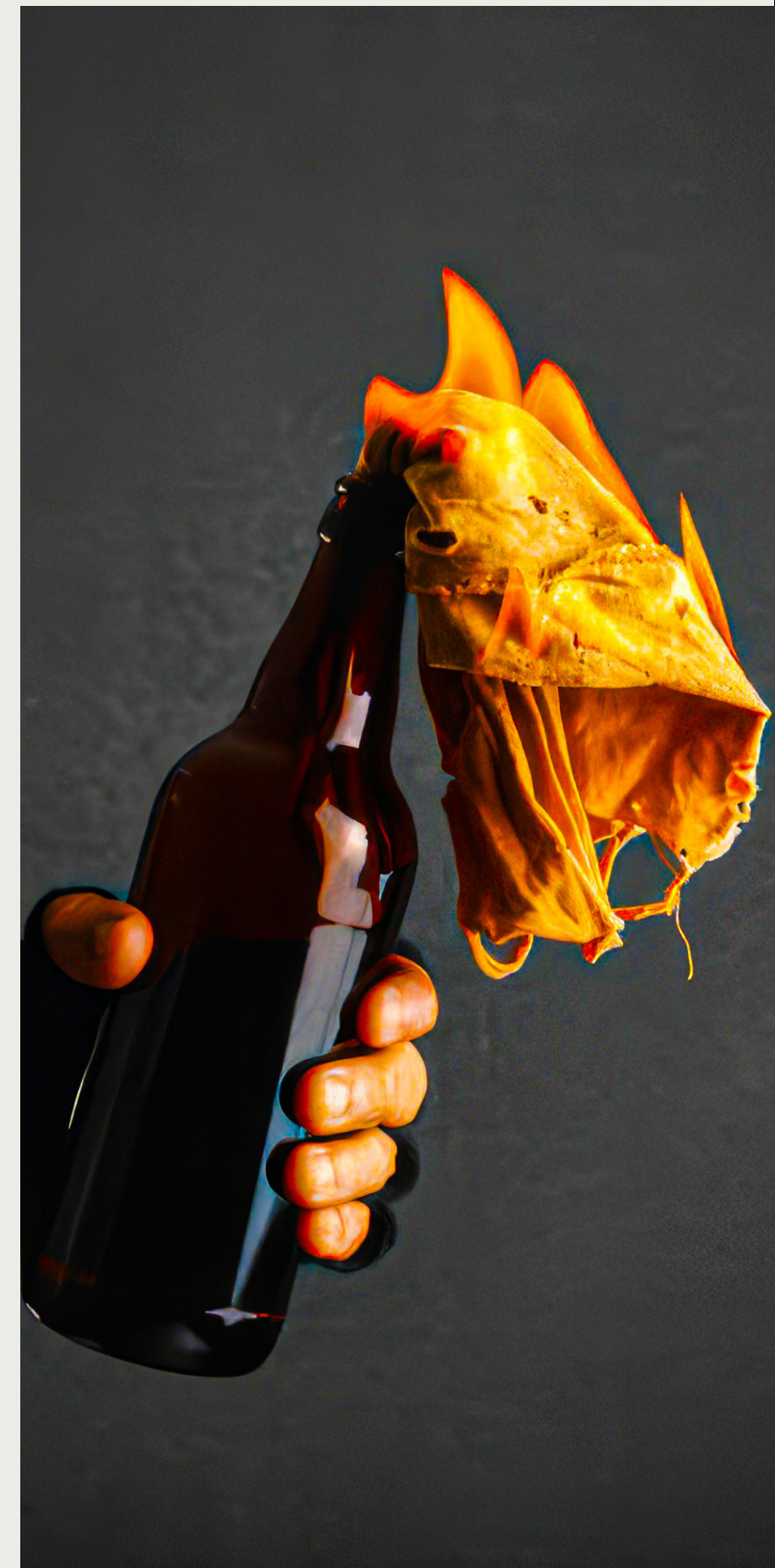
**2** If you can't get a weapon, work with the tools at your disposal, such as making a bomb from the kitchen, through the "Inspire" magazine which provides instructions and guidance for the lone mujahid in the West, and helps him to cause maximum damage and destruction to the Western killing machine. If you are unable to obtain the **"Inspire"** guidelines, then seek help from Allah and work with the means avail-

able to you, such as running over a car, stabbing with a knife, or throwing Molotov cocktails as the heroic mujahid (Muhammad Suleiman) did.

If you decide to use a Molotov cocktail as a last resort, the Molotov must contain a flammable substance and a stabilizing substance, such as sugar, soap, plastic, cork, or incendiary oil.



**3** Every mujāhid must cultivate sound knowledge of his dīn, and understand the true meaning of jihād and shahādah fī sabīl Allāh, so that he embarks upon his jihādī operation with calm certainty and unwavering īmān.





**4** Filming the operation with a head camera and broadcasting it live on Facebook Live or YouTube is the best method, so that our enemies who killed Muslims in (New Zealand) with this method are not ahead of us.



**5** Contacting a media outlet from the same country and informing them of the operation and its purpose so that they cannot keep it secret (media numbers must be obtained in advance), as the Kouachi brothers did in France.



**6** In the event that communication with media outlets is not possible, One should contact multiple police stations to deliver the intended message.

**7** Create accounts on X and Facebook using your real name, and post your message at the time of the operation. Have the message prepared in advance.

**8** The action I have taken is a response to the cries of our oppressed brothers and sisters in Palestine and across the Muslim lands, and a stand in defense of the honor of our Prophet ﷺ, the sanctity of our Book, and the dignity of this

Ummah—all of which have been violated through the transgressions of America and the West.

Let it be known:

You will not enjoy security so long as you continue to interfere in the affairs of the Muslims and persist in your unwavering support for the Zionist entity.

I call upon my Muslim brothers and sisters to fulfill their obligation in supporting the dīn of Allāh, defending the Ummah, and working—within their means and upon the path of sharī guidance—for the removal of injustice and the defense of al-Ḥaqq.

**9** One may prepare a recorded video containing their final testament and message, and upload it online at the time of execution—as this is more impactful than a written statement alone.

**10** The operation may be claimed through live recording and by delivering your message directly via media platforms—as was done by the Muslim **Adébólájó** in the UK, who ensured that the media captured him conveying his message.

However, such circumstances are difficult to coordinate in the moment, but if the opportunity arises, it remains the most effective option.





**11** Repeatedly proclaiming takbīr “**(Allāhu Akbar)**” aloud during the operation—so that it is clearly heard by all—has, in some cases, prevented the enemy from concealing what took place.

Alternatively, raising one’s voice to denounce the oppression of Muslims by America and the Crusading West, and their interference in Muslim lands and support for the Zionists, can serve to clearly deliver the intended message to those present.

More important than anything—do not let the message of the operation die.

It is not yours alone; it is a right owed to the Muslims.

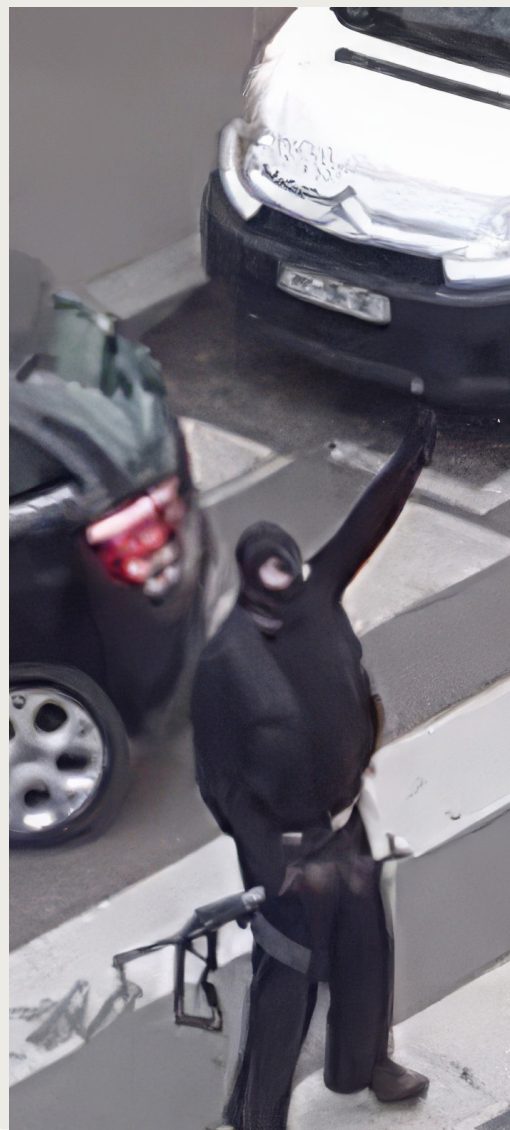
If neglected, the enemy will exploit your silence to present you to the world as insane, mentally disturbed, or driven by worldly ambitions—Framing your actions as the result of psychological imbalance or desperation for material gain.

This serves to obscure the nob-

le motivations and elevated Islamic cause that you truly believe in.

The cause of this distortion is your own failure to clearly convey your message behind the operation.

So be deliberate and attentive in this matter—And give it the same level of care and preparation that you give to the military and security aspects of your jihādī effort.



**12** Choose targets that are as appropriate to the attack method as possible. The best targets to target are institutions and individuals that support the Zionist entity, government departments, or a police gathering on a street. You can use the element of surprise in the attack to cause the greatest damage.

**13** A lone fighter must seize the opportunity amid the rising security tension in America, with a clear inability of security forces to contain the scattered demonstrations, which often turn into confrontations and chaos in the streets. These events may provide mujāhidīn with a suitable environment for unpredictable attacks.



# Among the special targets list.





# And finally—

in bloodshed or the taking of life, But  
because you have choked every path,  
Bolted shut every door, And buried truth  
beneath the graves dug by your media.

## **We are Muslims.**

Allāh has sent us to bring His servants,  
From servitude to other servants—To  
servitude to the Lord of all servants;  
From the constriction of this world—To  
the vastness of this world and the Here-  
after;  
From the oppression of man-made religi-  
ons—To the justice of Islām.

Guiding humanity is more beloved to us  
than spilling their blood—But we know  
well how to transform anger into decisive  
action.

And the Boulder incident stands as a re-  
flection, Of conscious strategy in the face  
of suffocating despair—For every action  
has its equal and opposite reaction.

This fire you saw in Boulder—Is nothing  
but a spark from a coming volcano, By the  
permission of Allāh (**bi'idhni Allāh**)—A  
certainty, not a mere possibility—On the  
day the ummah awakens, Shakes off the  
dust of humiliation, Takes up arms, And  
realizes—That the one who murdered its  
children... is you.

## ► **O sons of the Islamic ummah... listen closely:**

The time has come to arm yourselves with  
the gear of battle—To take up your shields,  
your weapons, and prepare to fight—To de-  
fend yourselves and your ummah, And to hold  
America accountable for its crimes.

The savage American legal system shows no  
mercy to the oppressed, And answers no cries  
from the broken— It fears only one thing: ji-  
hād, when it erupts.

Do not stretch your hands toward the table  
of a butcher, And do not expect justice from  
murderers in suits.

For in America's law, blood is not honored—  
Until it explodes in the heart of the killer's  
homeland.

## ► **To the murderers in the White House:**

We are not weak, as you imagine—Nor dead,  
as you wish.

The reckoning will come to you—By the hand  
of a lone mujāhid, From where you never  
calculated.

Not because we are a nation that delights





The will and message of \_\_\_\_\_

# the hero (Muḥammad Ṣabrī Sulaymān)

—may Allah liberate him. \_\_\_\_\_

My beloved brothers in Allah, Think with me for just a moment: what is the phrase we say most often in our daily lives as Muslims—in our normal, everyday routines?

It is: **Allāhu Akbar — Allah is Greater. Greater than everything. Greater than the Zionists. Greater than America and its weapons. Greater than F-35 fighter jets. Greater than anything else beneath Him.**

So why—why do we fear what is beneath Him, and not fear Allah?

**Allāhu Akbar** — Allah is Greater than all things.

So why are you afraid, O Muslims?

We worship a Lord Who, when He says to something **«Be»**, it is.

How could I fear anything less than Him?

Allah brings the earth back to life after its death—How can I fear a lack of provision?

Indeed, Allah is Ar-Razzāq — The Provider.

﴿And by the Lord of the heaven and the earth, indeed, it is the truth—just as [sure] as it is that you speak﴾.

(Surat adh-Dhāriyāt, 51:23)

Why stay silent in the face of injustice?

Why live in humiliation and disgrace?

Allah is greater than everything. Greater than the Zionists, than America, Britain, France, Germany... Only **Allāhu Akbar**.

Let me put it even more simply:

If I were to tell my wife or my son the same thing every day—asking them to do something—and they ignored me again and again, wouldn't I naturally feel upset or hurt?

Wouldn't that cause tension between us?

Now think: Allah, Exalted is He, tells us every single day, multiple times:

«**Allāhu Akbar**».

Don't forget: «**Allāhu Akbar**».

Once again: «**Allāhu Akbar**»

And Allah is the One most worthy of our fear, above all others.

To my mother, my wife, my children, my brothers and family—I bear witness before Allah and before all of you that I love you dearly.

**But the love of Allah, His Messenger ﷺ, and jihād in His cause is more beloved to me than you and this world and all that is in it.**

And may you remain under the protection of Allah.



*Our honor was slaughtered — and light bled from our eyes,  
Our souls hung helpless from the noose of tyrant lies.*

*It died at gates where we once stood with pride,  
Now swords are mute, and pens in slumber hide.*

*These lands are dying in the silence of du'ā',  
While tyrants build their pulpits from our blood and clay.*

*They glorify the butcher — though his hands are stained,  
And raise the traitor high, as if by fate ordained.*

*They spread a feast upon the corpse of truth,  
They bargain, while the fire consumes our youth.*

*As if they never pierced the throat of prayer,  
Or slit the smile from children unaware.*

*Our honor was butchered — is no mujahid near?  
Haven't you grown weary of this coward's fear?*

*Do not accept the grave they call 'peace' with grace  
It's carved with words, yet hides a cursed place.*

*Take up the fire let your footsteps not delay,  
For martyrdom in truth is the noblest way.*

*Light up your weapon let the blaze be true,  
For if it dies, your meaning perishes with you.*

*Enough excuses for humiliation's door,  
Each compromise will drown you even more.*

*What gains the 'patient' when his chains remain?  
And sabr, without jihad, is silent shame.*

*We give our years to blaze through endless night,  
And die so Revelation rises bright.*

**O Allāh, we ask You for a swift and near relief for our imprisoned brothers in America and throughout the world.**

**O Allāh, O Best of Planners, we ask You to oversee the efforts of the hidden mujāhidīn in the West, and to decree for them success and acceptance.**

**We ask You to make all our deeds sincere for Your Noble Face, And a means of lifting oppression from our oppressed families in Palestine and all the lands of the Muslims.**

**And our final supplication is: al-ḥamdu lil-lāhi Rabbil-Ālamīn.**





## Lone Jihad Guide Team:

Sunday, June 21, 2025

A team dedicated to addressing the affairs of Muslims in the West, particularly in the United States, providing open-source guidance and directives aimed at empowering Muslims and Mujahideen to defend themselves, support the oppressed, and uphold the causes of their Muslim Ummah in the face of challenges and aggression.

Waiting for  
the next  
Mujahid.

# OSJ

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## EMPOWERING MUSLIMS



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